

THE ARMOURY

A
MAGAZINE OF WEAPONS

FOR
CHRISTIAN

PUT ON
THE WHOLE
ARMOUR OF
GOD THAT
YE MAY BE

ABLE TO
STAND
AGAINST
THE WILDS OF
THE DEVIL
EPH. VI. 11.

WARFARE

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ST. VERONICA, AND OTHER LEGENDS OF THE
CRUCIFIXION.

COINS OF THE TWELVE CÆSARS.

CATECHISM OF PROTESTANT TRUTH.



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THE ARMOURY.

The Mayor of Lancaster and Dr. Manning.

FOR many years a Roman Catholic member of the Town Council of Lancaster had been kept before the people as an aspirant to fill the chair of the chief magistrate. After several defeats he was elected last year, and immediately evinced his Ultramontane tendencies, by declining to attend public worship in a Protestant church at the customary state occasions. Monsignor Capel has recently visited the town, and preached a sermon on the worship of Mary. It was then announced that Dr. Manning was likewise to pay Lancaster a visit; and the chief magistrate, in his place on the Council, announced that he intended to go to hear Dr. Manning in his official capacity as Mayor, and invited his Protestant colleagues to accompany him. Not only was there no protest, but there seemed to have been a spirit of rivalry manifested among a certain number at the Council Board to accept the Mayor's invitation. We trust this glaring illustration of false liberalism will induce the Protestants of Lancaster to organise an effort to instruct the people in true Protestant principles, and that the clergy, as good watchmen, will seize the opportunity of exposing the Romish sophistries with which this ancient town has been recently flooded.

We rejoice that the Protestants of the town and the editor of the *Lancaster Gazette* have uttered their protest. We append a few of the editor's remarks. He says:—'The announcement by the Mayor of his intention to go in state to the Roman Catholic Church has excited a degree of surprise throughout the town, which, from the Protestant point of view, is not difficult to understand. There was a belief prevalent that Mr. Preston, on his election as Mayor, was prepared to forego any legal right he might have to carry the mace and insignia of his office to St. Peter's out of deference to the opinions and wishes of the great bulk of his fellow-townsmen. If there was no actual compact of that nature, there was an impression on the public mind that the question would not be raised, and this view was strengthened when it became known that the monthly state visits to St. John's were given up. Many persons, too, relied upon the good sense of the Alderman to save us from an exhibition which can only be offensive and painful to

the Protestant feeling of the town. It is but natural, then, that astonishment and indignation should be evinced on all sides, and among all denominations of Protestants, on the discovery that the Mayor does not feel himself bound to consider the feelings of his fellow-townsmen or to respect their wishes in this matter. We can hardly believe that Mr. Preston is following his own judgment, but rather conclude that he has been influenced by pressure from high places. We the more deeply regret, therefore, that he has been induced thus to set public opinion at defiance, and to sacrifice the sympathy and support of many Protestant friends for the gratification of priestly ambition. Experience must have satisfied him of the existence of a strong and wide-spread objection to the election of members of his faith to the highest of civil offices, and that it was only with a desire to recognise his merits as a member of the Town Council, and at the same time prevent the religious convictions of a man proving a barrier to his elevation, that he was placed in the high position he now fills. Notwithstanding this popular aversion, the town would have been well content if, by a sensible and discriminate discharge of his duties, he had carefully abstained from any act which would arouse controversy and ill-feeling, and the public mind would have become reconciled to the election of a Roman Catholic Mayor. But he is not satisfied to act in a conciliatory spirit. True to the characteristics and teachings of his Church he must be aggressive, and take a course directly opposed to the known wishes of his fellow-townsmen, and one which is calculated to arouse a latent distrust of the aims of the Roman Catholic priesthood. By the adoption of this line of policy, he raises again the question of the wisdom of electing members of his faith to the office of chief magistrate of a Protestant community—a matter of controversy which might otherwise have been settled on the basis of mutual forbearance so far as Lancaster is concerned.

There has been a desire evinced in the Council to meet the conscientious scruples of the Mayor with respect to the state visits to the Established Church, and the old established practice of attending St. John's Church has been allowed quietly to drop for the present year. This concession ought to have induced him to give up any personal gratification he might derive from carrying the mace to St. Peter's, but he places a higher value on the fleeting satisfaction to be obtained from his contemplated triumphal procession into East Road, than in the cordial support and sympathy of his townsmen generally. He ignores altogether the connexion between the Church and State, and disregards the fact that Roman Catholicism is antagonistic to the religion of the State and of the people. Whatever may be the legal aspects of the question—and we may fairly assume that his worship has taken advice on this point—we deny his right, socially and morally, to lend the authority of his official position, or his official surroundings, to a form of religion at variance with, and in antagonism to, the recognised religion of the State. Hence we consider it our duty to enter our earnest protest against the proposed civic procession to the Roman Catholic Church on the occasion of the visit of Cardinal Manning. The conduct of Mr. Justice Shee, when he

attended the assizes here as the Queen's representative was, if we are rightly informed, in marked contrast with that of the Mayor of Lancaster. He did not attempt to take advantage of the authority bestowed upon him by his Sovereign, and to sever for the moment the connexion between the State and the Protestant religion. The learned judge recognised the duties and obligations of his high office, and accompanied his brother in state to the parish church, and having thus conformed, as far as his religious convictions permitted, to the rule and custom of her Majesty's judges, he disrobed and went privately to St. Peter's.

There is one other feature connected with this subject which cannot be passed over. We refer to the fact that three Protestant members of the Town Council have signified their intention of accompanying his Worship to St. Peter's on the occasion of his state visit. Indeed, the interest in the proposed procession is greatly heightened by the countenance which will thus be given to the action of the Mayor. . . . But we cannot understand how they justify their purpose, and we seek in vain for any explanation in the published reports of the proceedings in the Town Council. Mr. Ald. Storey did state that he considered the Mayor had a right to go to the place of worship to which he belonged! That is such a self-evident proposition that nobody will attempt to dispute it, and he would have displayed more wisdom had he acted on the advice once given to a newly-fledged magistrate by one who had grown white in service on the Bench, "Deliver your decisions firmly and boldly, but never attempt to give your reasons." The right of the Mayor to worship according to his convictions affords no reason for a Protestant ex-Mayor joining in, and giving his sanction to, a State procession to a Roman Catholic Church. The other two gentlemen—Mr. Councillor Williamson and Mr. Councillor Jackson—contented themselves with intimating to the Mayor that they would accompany him to St. Peter's, and, as in the case of Mr. Alderman Storey, we are unable to reconcile their intentions with their convictions. Mr. Williamson's sympathies are well known to be warmly in favour of Evangelical views, and there is, perhaps, no other of our local public men who, being Churchmen, have been so liberal in supporting Dissenting communities, and in encouraging simplicity in forms of worship. But perhaps the greatest anomaly is to be found in the conduct of Mr. Councillor Jackson, a member of the Society of Friends, giving his countenance to a church bound up with superstitious observances and gorgeous ceremonial. In the absence of any other explanation, we must conclude that all three gentlemen acted hastily and without consideration, and were influenced by a desire to show their personal respect for the chief magistrate of the borough. But in this connection the attitude of the Mayor should not be overlooked. He has never allowed himself to be influenced by such considerations. He persistently declined to recognise the time-honoured custom of accompanying his predecessors to church, and when the Rev. Canon Pedder invited him, *or his deputy*, and the Corporation to attend the service at St. John's Church, when a sermon was to be preached in aid of the schools, he said he could

not, "for obvious reasons," comply with the request. An invitation from the managers of St. Thomas' Schools received the same curt acknowledgment, and the Mayor has, therefore, forfeited all claim to the support of Protestant members of the Town Council on his intended official visit to his own church. We admit that the Mayor is consistent in his determination not to identify himself with a church, the members of which he regards as heretics, and "for obvious reasons," we hold that Protestants should abstain, officially at all events, from giving outward approval to a religion they regard as based on error and superstition.'

The following and other similar protests have appeared in the *Lancaster Gazette* :—

To the Editor of the Lancaster Gazette.

SIR,—It was with feelings of much pain, and almost dismay, that I read the subjoined extract from your issue of last week*—pain that such an outrage upon the most sacred and deeply seated religious sentiments of the great majority of the people of Lancaster should be contemplated; and dismay at the thought of its possible consequences. No one rejoices more than myself at the perfect religious liberty, which every subject of our gracious Sovereign enjoys, to worship God as his conscience directs; but this liberty is not to be abused, nor is it to be so indulged as to compromise others. There *was* a time when those who differed in their faith from the great body of their fellow-Christians in England had to suffer for that difference, and were incapacitated, through their religious opinions, from holding the highest and most honourable offices in our land. Such a time is happily past. But the toleration now granted, and the immunities now accorded, are not surely given for purposes of aggression, or as a vantage-ground from which to attack those constitutional principles, in accordance with which all, in the exercise of conscience, are now upon an equality. It cannot but be a subject of profound regret, that in this Protestant country, the chief magistrate of this, our county town, should be a member of a Church against whose aggressive character and unscriptural tenets England has, from the period of its introduction by Augustine, always protested. But we accord to him, *as an individual*, the most perfect freedom to worship where and how his own conscience most approves; only providing that he shall not by his acts, as an individual compromise the corporation of which he is the chief, the Sovereign, whose representative for the time being he is, or the town to which he belongs. Should he do this, we cannot but feel that he prostitutes his office to purposes altogether unworthy of its position, and takes advantage of a temporary and accidental circumstance, to enhance his own peculiar and individual predilections. The Mayor of Lancaster of whom *personally* I would speak only in terms of praise,

* 'The Mayor said there was one other matter he wished to mention, which was rather of interest to himself. On Sunday, the 3rd of September, Cardinal Manning intended to preach at Lancaster in St. Peter's Church, and it was his (the Mayor's) intention to attend there in his official capacity.'—Extract from the *Lancaster Gazette*, Saturday, August 19th, 1876.

and before whose *office* I would bow in the most profound respect, cannot, I feel sure, have fully weighed what it was his words really meant when he declared his intention of going, "in his *official capacity*," to accompany Cardinal Manning to St. Peter's. The only interpretation which his fellow-townsmen can place upon his words is this : that it is his deliberate intention to do what, so far as we know, has never been done before ; and thus, if permitted, to establish a precedent ; to go in his robes of office, preceded by his mace, and accompanied by such members of the Corporation as will attend him, to a Roman Catholic Church ; to join in Roman Catholic rites ; and to give the dignity of his presence, as Mayor of Lancaster, to ceremonies and a worship against which England has always protested. If this interpretation be the true one, then, in the name of all that as fellow Christians we hold most dear ; in the interests of that peace which he, as chief magistrate, is bound to promote ; in the name not only of his fellow townsmen, but in that also of the whole county over whose chief town he rules, I beseech him to reconsider the act which he now proposes, and to weigh well what may be its disastrous consequences. But, if such remonstrance be in vain, then he will I trust pardon me, and others who feel with me, if in the exercise of that constitutional right of which nothing but a revolution can dispossess us, and in the name of thousands who feel most deeply on this subject, we utter our most earnest and solemn protest against the act he now contemplates ; an act whereby, in our opinion, he will abuse his own liberty to the prejudice of that of others, outrage the feelings of the great majority of his fellow-townsmen, and offer a direct insult to the Sovereign, by whose authority and in whose name he acts in things pertaining to his office.

'We can all well understand the very natural desire of every member of the Church of Rome, in this town, to do honours to Cardinal Manning, who is on Sunday week to celebrate the highest offices of his church ; but we can *not* understand by what authority the Mayor of Lancaster, as Mayor, and "*in his official capacity*," the representative of his Sovereign, shall add the dignity of his official presence to a pageant with which no Protestant can consistently sympathise. The crown of England is indissolubly associated with a Protestant dynasty ; it is confined to a member of the Hanoverian succession "being Protestant ;" and its wearer is the recognised earthly Head of a Protestant Church, existing in this land (long anterior to the period of the Reformation), where then can be the propriety of a representative of *such* a sovereign, in his *official capacity*, attending a Roman Catholic service, or the insignia of *such* a crown being made to grace a Roman Catholic pageant ?

'This is not a question in which the Church of England alone is interested, nor is it only Lancaster whose most deeply-seated religious sentiments are now proposed to be outraged ; *every* Protestant, of whatever denomination, must feel the cause to be his own, and the *whole county* shares with its county town the anticipation of a dishonour with which we are threatened.

'Thank God there is yet time for this heavy blow to our constitutional privileges to be averted—let a meeting be summoned in

which the voice of Lancaster may have an opportunity of expressing itself; and let an instant appeal be made to the Home Secretary to ascertain whether or not this contemplated act being permitted, a precedent is thereby to be given, in Lancaster, which other towns similarly situated shall be at liberty to follow—a precedent which, contrary to the deepest convictions of a Protestant community, shall give to the chief magistrate of a borough liberty, in his official capacity, so far to outrage the feelings of the community over which, in his sovereign's name, he rules, as to give the dignity of his official presence to ceremonials with which not only the great majority of the people of England have no sympathy, but which they consider wholly alien to their most cherished convictions.

‘Apologising for the length of this letter, I have the honour to be, yours very sincerely,

‘A PROTESTANT.’

Protestant Educational Classes.

THE author of *Zatahra* has kindly forwarded thirty copies of her excellent work for prizes for ladies attending the Protestant Educational Classes, for which the Committee of the Protestant Educational Institute record their very cordial thanks.

Letter from Mr. Lord.

DEAR DR. BADENOCHE,—I was very much interested, in common I hope with many other good Protestants, in the account of the distribution of Prizes by Lord Oranmore to the young men of the Protestant Educational Classes. I wish more members of our time-honoured aristocracy did the same in every county. The work deserves encouragement by great and small. I cannot do much, but small contributions are sometimes valuable, though not so much as great ones. It has occurred to me that copies of my letter, *The Vatican and St. James's; or, England Independent of Rome*, addressed to the Right Hon. Benjamin Disraeli, now the Earl of Beaconsfield, may not be unacceptable. It is by no means, however, to be regarded as a prize of itself, but as an addition to some one or more of the prizes to be awarded to the successful students in your Protestant Educational Classes. If this should meet your views, I should be happy in sending to your Office fifty copies for the purpose. One feels the less hesitation in making this offer because the work has been so well, however undeservedly, spoken of, and so extensively utilised in the columns of your very useful monthly periodical, *The Armoury*.

If my work on the Roman Pontiffs, Popes, or Bishops of Rome, may go on and prosper as I trust it will, and prove as successful as we wish, I shall be happy in sending you some copies of that also for a similar purpose.

Believe me to remain, yours sincerely,

JAMES LORD.

London, August, 1876.

The Protestant Educational Institute gladly accepts Mr. Lord's kind offer, and the Secretary hopes his excellent example and that of the author of *Zatakra* may be followed by other friends.

Spain; or the Apprehended Closing of Protestant Schools.

On viewing—and this with delight—Protestant missionary efforts in many parts of Europe and elsewhere, during the present century more particularly, one has regretted again and again the little that has been done, or even attempted, for various parts of Europe where Romanism is rampant, and presents a formidable obstacle to the inculcation of spiritual benefits. Out of many countries that might be named *Spain* is conspicuous, and loudly calls for prompt and prayerful effort—the land of the *Armada*, the *Inquisition*, and manifold other dark deeds of Popery, which have all but ruined that once fair and interesting country socially, physically, intellectually, and spiritually. Yes, Spain, under the withering influence of the Papacy, has unmistakably deteriorated, gone down, gone back to thralldom.

One deplored the late war, now, however, happily, in the good providence of God, come to an end. During the five years of internal strife and bloodshed, there were now and then some flickering glimpses of national improvement in education, religion, and other salutary elements, such as liberty, liberality, and brotherhood; hence Protestant schools, in some localities, were tolerated and multiplied, and places of worship of the like faith and order established. But, alas! the fox's tail has once more peeped out, and lamentably threatens to undo what it was hoped had been partially accomplished. We now read in the public prints that the new Spanish Constitution has been gazetted, but 'that there is *anxiety as to the mode in which the eleventh clause will be put in force, especially with regard to the closing of Protestant schools.*' Here, then, it may be feared that the original and undoubted source of Spanish misrule, abjection, and debasement, is *Popery, or Romanism*. Compare the country with England or Scotland, to go no farther from home, and how vast, significant, and melancholy is the contrast; how instructive, too; and yet how stolid, obstinate, and inveterate are the parties, alike the priests and the people, to uphold and justify the system—the iniquitous system—which has been more destructive to the best interests of European nations than almost all others united. Take, for instance, the zeal and enterprise which has been employed in favour of India, the South Sea Islands, China, and Madagascar, and also Africa. Contemplate the salutary results and consequent present hopeful indications, and set them side by side with the indifference and comparative absence of energetic effort in relation to Spain, Brazil, and some other neighbouring nations down-trodden by Romanism, and we humbly think the culpable indifference must be conceded. It is pleasing to notice

that life and light, blessed be God, are now more manifest in Rome and Italy, and give hope of permanent progress and improvement. Let this stimulate fresh effort and inspire encouragement, and doubtless friends and funds will be called forth, laid on the altar of God, and His servants and people shall, under Divine influence, be aroused, and more resolved on fresh consecration to the hallowed service; and should only a few minds and hearts be moved by these remarks and suggestions, possibly their special prayers, with those of their respective families, churches, and circles, may inaugurate something like a fresh start and revived movement in favour of our Spanish and other Continental neighbours.

E. RIDLEY.

Burnwell House, August.

Saint Veronica and other Legends of the Crucifixion.

Amongst the usual adornments of Roman Catholic Churches, two of the most common are the Stations of the Cross, and the Handkerchief of Saint Veronica, which bears the impress of the face of Christ. We propose giving a few notes to show the utter absence of any foundation for the two legends thus commemorated.

We cannot find one syllable either in the four Gospels or even in tradition respecting the Saviour having fallen under the weight of the Cross; though, as Louis of Grenada says (*Introd. ad Smyb.* p. 4, chap. vii. § 2.), 'All the Evangelists have been more particular in relating the sufferings of the Passion than the glories of the miracles, many of which they speak very briefly of, whereas they each speak at length of all the sorrows of the Passion.'

Tradition also gives not a shadow of such legends, though the Fathers constantly speak of the Passion and enumerate its most minute circumstances. Of course, we are told, that though these and similar inventions are not found in the written works of the Fathers, they were handed down to us by 'oral tradition.' It is for those who make such assertions to produce proof of their veracity. Either such tradition is visible, or invisible; if invisible, how do they know these legends were included therein? If visible, and yet they cannot be pointed out to us, surely they do not exist there at all.

But the distinction between written and oral tradition is an absurdity, for in reality there can be no distinction between them. The oral tradition of the Fathers is but what they have left in their writings, and what they have left in their writings constitutes their oral tradition; for what do these writings of the Saints and Fathers consist of? Of their homilies, their sermons, their catechisms, their various instructions given by word of mouth, and through which they set forth the Christian doctrines. But there was yet more. There were their liturgies; that is, the faith they publicly held and

set forth in their religious gatherings; their commentaries, wherein they explained the sense and interpretation they put upon Scripture, and how it was accepted by the Church generally; and finally, the oral professions of belief they made in person in the early councils, or in disputes with heretics, either by word of mouth or by written letters.

But what confirms our view is, that the early Fathers forcibly and repeatedly insist that nothing respecting Jesus Christ Himself, and especially His sufferings and death, should be believed and received unless found in Holy Writ: for example, St. Cyril of Jerusalem (*Catech.* xiii. 8.) says, 'All that concerns Jesus has been written. Nothing is doubtful, nothing without evidence: all is written in the prophetic pages.' He then reviews the various events of the passion, and says of each that we ought to know where and by which prophet they were foretold. 'You know that He was crucified with thieves, ought you not also to inquire whether that has been written? You have heard that he was buried, ought you not also to inquire if it is sure that we can find a written account of His burial? You have heard that He rose again, should you not find out whether we are not mocking you with these doctrines?' He then follows up this principle by showing explicitly all that the Church then believed and taught respecting the passion of our Lord.

Space will not permit us to multiply such passages, but we repeat that it is an incontrovertible fact, that the Fathers neither taught nor held anything respecting the passion of the Lord Jesus beyond what they read in Scripture.

(1.) As to Jesus falling under the burden of His cross. Simon is represented, in the pictures of the Stations of the Cross, as holding up the end of the Cross only; but Jansenius, in his Commentary on St. Matthew, says, 'Simon the Cyrenian bore the cross, entirely, to the top of Calvary, as Jesus had done before,' and the early Fathers are unanimous in this view: e.g. *St. Cyril of Jerusalem (Catech.* xiii. 38.) *St. Hilary (Comment. on Matthew, xxxiii. 4.) St. Ambrose (lib. x. 107.) St. Bernard (Epist. ad Guill.) St. Gregory the Pope [Moral. lib. viii, also in Job 44, and Hom. 32, in Evang. lib. ii. 3.]*

St. Jerome says, 'Let none think that the account of St. John is contradictory. The Saviour bore the cross in coming out of the Prætorium: St. Matthew, on the other hand, relates that they found a man of Cyrene named Simon, whom they took forcibly and laid on him the cross of Christ. But we are to understand it thus:—that in quitting the Prætorium, Jesus carried his own cross, that then they met Simon, on whom they laid it to bear it.' (*Comm. in Matth.* xxvii.)

St. Leo says, 'The guards going to the place of execution with Jesus met a certain Simon, of Cyrene, on whom they laid the wood of the cross from our Saviour, so that by this act might be figured the faith of the Gentiles, to whom, eventually, the cross of Christ was to be, not a confusion, but a glory; so this was not a chance, but a figure and a mystery.' (*Serm. de Pass.* viii. 5.)

St. Augustine agrees: 'Jesus bore His cross when He went out

to go to Calvary, but on the road, Simon, whom three of the Evangelists speak of, was taken by force, and from thence they gave him the cross to carry it to the place of suffering . . . ' (*De Consensu Evang.* iii. 10.)

Not a word do we find to support the belief that our Saviour repeatedly* fell while carrying His cross, and was as repeatedly chastised by the soldiers; for, of course, if He did not bear it, He could not have fallen under its weight, and Scriptural truth and common sense alike agree on this point.

(2.) The legend of St. Veronica is, that as our Saviour was on His way to Calvary, a woman named Veronica presented him with a handkerchief to wipe his face, and that a permanent impression of His countenance was left in blood on the handkerchief, which is further reported to have been preserved in Rome in the 11th century, and is noted in a brief of Pope Sergius IV. of 1011. Indeed, so veracious and circumstantial are the biographers of this excellent woman, that some aver she was Berenice, niece to King Herod; that after the apostles were scattered, she went with Mary Magdalene, Mary, Martha, and Lazarus, to Marseilles, with this handkerchief, with which she performed her miracles, including an instantaneous cure of the Emperor Tiberius, which, however, failed to make him a Christian, though he rewarded her richly with gifts: she lived at Rome together with St. Peter and St. Paul, and left the handkerchief to Pope Clement.

The Roman Church, in full belief of all this, has made a saint of the lady, and her festival is celebrated on the eve of Ash-Wednesday. (See Chantal, '*Manuel des Dates*.')

We need hardly say there is not a particle of foundation for this interesting invention, which is totally opposed to Scripture, where we find distinct proof of the utter isolation of Jesus in his sufferings, and that none aided, relieved, or consoled Him. See for example, Psalm lxix., Isaiah, lxiii., &c. The great Catholic authority, *St. Augustine*, sums this up (*Enar.* ii. in Ps. xxi. 8): 'The Lord was scourged, and none came to His help (*nemo subveniebat*); he was spit upon, and none helped him (*nemo subveniebat*); he was buffeted, and none came to Him; He was crowned with thorns, and none succoured Him; He was raised on the tree, none delivered Him; He cried, *My God! my God! why hast Thou forsaken me?* and is not helped.'

This and similar testimonies, supplied by the early Fathers of the Church, added to our Gospel narratives, would alone suffice to annihilate the pretty legend of Veronica, but we have further evidence from Catholic doctors to corroborate the view which later investigations have clearly established, viz. that it is an old and well-known fable.

Marianus Scotus, writing in the 12th century, was the first (according to modern critics) to bring it forward on the faith of a

* Some say He fell once (for instance, Adrian Parvilliers the Jesuit and Apostolic Missionary, in his work, *The Devotion of the Elect, or the Stations of Jerusalem*), others say thrice, and some seven times, as for instance, Father Outreman the Jesuit, in his *Christian Pedagogue*, vol. ii. part 1, chap. iv. sect. 2.

certain *Methodius* (See *Diction. histor. des Grands Hommes*, vol. xxviii.), while according to *Calmet* (*Dic. of the Bible*, 'Veronica'), 'this *Methodius* relates many fables, and that genuine antiquity previous to the 10th century knew nothing of St. Veronica.'

Tillemont assures us (*Life of Christ*, notes) 'that nothing was known of Veronica in the early days, either as a saint or a picture, and that it was only in the 11th century they began to speak of the cloth on which the face of Jesus was imprinted.'

The Abbé *Bergier* says, in his *Dictionary*, 'The honours rendered in the olden time to portraits of the holy face have nothing to do with a pretended holy woman at Jerusalem, named Veronica, whom the Church does not recognise.'

In the Abbé *Migne's* Dictionary, vol. xiv. it is stated that it is doubtful whether the legend can be established, but she is nevertheless called 'Saint Veronica,' and her husband is dubbed 'Saint Amator;' while, it is admitted, that a monastery was placed under her invocation in Murcia, that her relics were preserved at Bologna, and that the Popes Sixtus IV., Nicholas IV., Clement VI., VII., VIII., Gregory XIII., and others, have attested that the face of our Lord, commonly called The Veronica, is amongst the most precious relics of the Saviour preserved there. In vol. xlv., the Abbé says, 'St. Veronica is honoured on the 4th February, according to the *Catalogus Sanctarum* of Torrari and other authorities.'

We know also that she has her special festivals at the churches of St. Catherine-la-Conturi at St. Yoes, at St. Josse in Paris, at St. Giles at Valenciennes and *St. Veronice* or *Venice* (vide *Moreri's* Dict. p. 82; *Furetier's* Dict.; *Molanus*, v. Imag. c. 2.).

The real truth is, that the word Veronica is composed of two words, *verus*, true, and *ikon*, image, and never meant a woman's name, but the term was applied to a picture (*veronicon*, the true picture), representing the linen cloth which was around our Lord's head (John, xx. 7) with His face painted thereon. This was borne in processions, and exhibited to the people on great occasions, and in the middle ages became a subject of adoration.

This *Veronicon*, or linen-cloth, bearing the alleged portrait of Jesus, was represented by painters as held at two corners in a woman's hands, so the people, not comprehending the term *Veronicon*, which meant the picture itself, applied it to the woman who was represented holding it up: hence it became a real woman and a saint.

This is the actual view of the Abbé Fleury (*lib.* 76. No. 11), and Godescard agrees in it. 'The belief of those who give the name of St. Veronica to the pious woman, who, they say, presented a handkerchief to Jesus on His way to Calvary, appears to be founded only on certain pictures, on which is represented a female holding the Veronicon in her hands. The mistake of these people ought not to fall on the Church which has never recognised such a saint.' (*Rit. de Toulon*, 1st Commandment.)

Notwithstanding all this, we find Father Parvilliers, whom we have alluded to already, boldly declaring, that as the procession passed, 'the devout Veronica was in her house, which is situated a few paces from the Judgment Gate, occupied in turning her

wheel and spinning; she recognised Jesus as He who had formerly worked a miracle in her favour by her touching the hem of His garment, that she wiped and cleansed that holy face, clouded with the sins of the world, with her veil folded in three, so that there were three impressions of the face.

Somewhat contrary evidence is given by another worthy ecclesiastic, Father Géramb, who says in his *Pilgrimage to Jerusalem*, vol. i. 324, 'There is, at Jerusalem, neither a vestige nor a tradition of the pretended house of Veronica.'

(3.) Another invention connected with the 'Stations' of the cross, is the belief that the Virgin met Jesus while bearing His cross, for if we are to go by the accounts given by the Evangelists, she was *with the crowd which followed Jesus*; and beheld Him crucified, whereas we find Father Parvilliers and others narrating that the Holy Virgin ran about the streets, crying out to the assembled multitudes, 'Make room for a poor afflicted mother!' (*Devotion des Prédestinés*, p. 92.)

(4.) There seems to be the same amount of foundation for the 'Contemplation' of the body of our Lord by the Virgin after it was taken from the cross, which is likewise purely imaginary.

The descent from the cross was performed, we know, in extreme haste, as was also the burial; the disciples were, as St. Luke expressly says, pressed for time because of the coming Sabbath; while St. John equally points to the same conclusion by saying that Jesus was buried in the grave of Joseph because the sepulchre was nigh at hand.

Moreover, the women intended greater honours to be paid to the body, for they brought spices which they had prepared; but the approach of the Sabbath prevented even this being done, so that there could hardly have been time for the Contemplation and Dolours, so effectively and repeatedly represented by the artists of old.

There is also nothing to show that the Mother of our Lord was on Calvary at the time His body was taken down: on the contrary, we are distinctly informed of our Lord's last words concerning her, and of the fact that *from that hour* that disciple took her to his own home.

Again, though the Evangelists name the holy women who were present at the descent from the cross, and at the burial, yet they do not mention the Virgin Mary, which they surely would not have omitted doing, but would rather have named her first as they do in other places, had she been there at all.

We think, therefore, that it has been distinctly shown that there is no foundation whatsoever for the legends we have alluded to; and that as to *Saint Veronica*, the story, the saint, the miracle, the relic, and the portrait, are alike utterly false, but yet are used by the Church of Rome for 'pious' purposes. What her own most approved doctors have written on such a proceeding will best show the grievousness of such offences against truth and religion.

'False and pernicious worship is, in its very nature, a mortal sin, for it is a lie in a matter of religion, which is in itself most injurious and most pernicious,' says St. Thomas (*Ques.* 93), and 'we fall

into this sin when we propagate false miracles, false visions, false revelations: when we exhibit images of false saints, or even images of real saints, if they represent false facts which may lead the people into errors.' (*Rit. of Toulon, 1st Commandment.*)

St. Augustine says, 'False and hurtful worship is that which is founded on lies: for instance, if any one puts forward false relics, or if he wishes to confirm the Christian faith by false stories, or false miracles. These lies which concern matters of religious belief are injurious, and constitute a deadly sin.' (*De Mendac. c. 14, Theology of Poitiers.*) And again he says elsewhere, 'It is no light matter to lie in matters concerning God, the Saviour, the Redeemer: it is sad and dangerous to make a mistake in such matters, but fatal and injurious to deceive others in them.' (*Serm. 23 on Ps. lxxiii. 24.*)

One final remark of Natalis Alexander, and we have done. He says (*Theolog. dogm. et mor. lib. iv. De Decalog.*), 'If any one knowingly preaches false miracles, false or doubtful acts of saints, false revelations or visions, false indulgences, or if any one does it by writing; if he honours false relics, or images of a false belief, or contrary to the truth of Holy Scripture, or of ecclesiastical history: if, after having done such things, either through ignorance or too great simplicity, he be warned by the pastors of the Church, and yet he corrects not his superstitions, he is guilty of deadly sin.'

With these quotations, all of which have been purposely selected from the most approved Roman Catholic sources, we leave our readers to draw their own conclusions on the credibility of Traditionary Legends.

Coins of the Twelve Cæsars.

We have seen a photograph of the above, and an early portion of Mr. Lord's long promised work—*Lives of Roman Pontiffs, Popes, or Bishops of Rome.*

The coins are intended to illustrate the position, which we think they clearly and forcibly do, that the Roman Catholics err in giving the title of Pontifex Maximus to the early Bishops of Rome, including Peter himself. Mr. Lord correctly states that 'the assumption of Pontifex Maximus by Peter is also contrary to history, or to historic documents handed down to us, which indicate very plainly the emperors Augustus, Tiberius, Caligula, Claudius, and Nero as successively filling the office of Pontifex Maximus during the whole lifetime of Peter, or certainly from the dawn of Christianity to the death of Peter. It is also contrary to the testimony of coins, which are clear and distinct upon these points, and whose testimony is beyond suspicion. This will be plainly seen on consulting the coins of the twelve Cæsars, which are given in the pages of Mr. Lord's volume, and which have been photographed specially for this work from gold and silver coins in the rare and choice collection in the British Museum. For to use the language of an early and distinguished writer on the subject,

cited by Bonanni, "coins are the adamantine tables of the memory, of perennial or enduring glory, and an immortal charter; and there is included in coins the noble work of histories, so that coins restore what has collapsed, and illustrate ancient history." It is contrary also to the very nature of things, so far as we have any record of them. There might indeed be, and there *were*, several pontiffs at the same time;—for there was a college of pontiffs. But two pontiffs could not at the same time enjoy the title of Pontifex Maximus. Thus on the thirteenth coin, which have been added to those of the XII. Cæsars, that of Titus in the lifetime of his father.' Mr. Lord also observes 'that the word pontiff *only* occurs as indicating the office of pontiff, but not the two letters P.M. indicating the office of Pontifex Maximus, which occur on coin No. 11.'

The photographs are beautifully executed, and present at once to the eye, both the presumption and the falsification of history on the part of the Popes of Rome.

Mr. Lord has bestowed great pains upon this work, and we hope his unwearied efforts will be cordially supported by our readers. But it is impossible to proceed with it unless a sufficient number of subscribers are secured. Full information and copies of the prospectus may be obtained by applying to Mr. Lord, 32 Charing Cross, London, S.W.

Catechism of Protestant Truth.

BY THE LATE REV. B. RICHINGS.

(Continued from p. 89.)

THE WORSHIP OF THE VIRGIN MARY AND SAINTS.

Q. It is common with Romanists either to deny their corrupt doctrines and practices, or so to gloss them over that Protestants may be *deceived* to think more favourably of Popery than they ought; but can they truly deny that they pray to saints, and worship the Virgin Mary?

A. They are taught that 'the saints reigning together with Christ are to be venerated and prayed to.'

Q. What proof have you that the Romanists practise what they are thus taught?

A. There are many prayers to different saints in the Popish prayer-books,[†] and very many prayers and praises addressed to the Virgin Mary.[‡]

Q. What does Popery instruct her followers to pray to saints for?

* Creed of Pope Pius IV.

† The Missal and Breviary.

The following prayer is from the Roman Missal:—

'I beseech thee, blessed Mary, ever Virgin, blessed Michael, the archangel, blessed John Baptist, the holy apostles Peter and Paul, and all the saints, and you, father (*confessor*), to pray to our Lord God for me.'

‡ The following are from the Roman Breviary:—

'Hail, holy Queen, mother of mercy, our life, our sweetness, our hope.'

'Receive what we offer, give what we ask, excuse what we fear; because thou art THE ONLY HOPE OF SINNERS. Through Thee we hope for the pardon of our sins, and in Thee, O most blessed, is our expectation of reward. O holy Mary, succour the wretched, assist the weak-hearted, cherish the tearful.'

A. To succour them, and to obtain blessings for them by their merits and intercession.*

Q. As we are all sinful creatures, *dependent* on the providence of God, and saved by the grace of God, what power or merit can there be in any of the saints in heaven to help us or save our souls?

A. None at all.

Q. Is there anything in Scripture to warrant the offering of prayers and vows to the Virgin Mary?

A. No; the silence of the New Testament respecting the Virgin Mary is remarkable. Her name is mentioned but once in the Acts of the Apostles—not at all in the Epistles, or in the book of Revelation.

Q. After the ascension of our Saviour, she is said to have been present with the disciples at Jerusalem—was she there as an object of worship?

A. She was in the upper room at Jerusalem with the rest of the disciples as a worshipper, uniting with them in prayer and supplication (Acts, i. 14).

Q. Is her name mentioned with any of the titles given her by the Romish church?

A. No; it is only said, 'And the mother of Jesus was there.'

Q. Out of the forty names by which the Virgin Mary is addressed, can you name any of the titles by which she is prayed to by the Romanists?

A. 'Seat of Wisdom,' 'Gate of Heaven,' 'Morning Star,' 'Refuge of Sinners.'†

Q. Show the sinfulness of giving these titles to a creature by proving from Scripture that they belong to Jesus Christ our Saviour.

A. 'Christ, the wisdom of God' (1 Cor. i. 24); 'I am the door' (John, x. 9); 'No man cometh unto the Father but by me' (John, xiv. 6); 'I am the bright and morning star' (Rev. xxii. 16); Our 'refuge' is Christ, 'the hope set before us' in the Gospel (Heb. vi. 18, 19; 1 Tim. i. 1).

Q. When the Romanists pray to the Virgin Mary to forgive sins, and to deliver them from all dangers, in the same way as they pray to God in the Lord's Prayer to forgive their sins, and to deliver them from evil, what are they guilty of? ‡

* The Roman Breviary contains the following prayer amongst many others of a like character:—

'O God, who by innumerable miracles hast honoured blessed Nicholas, Thy Bishop, grant, we beseech Thee, that by his merits and intercession, we may be delivered from the flames of hell.' This prayer is also in the Missal.

† As the prophet Ezekiel saw in the polluted temple, so we may see in Romanism great abominations. In order to extol the Virgin Mary, the Romanists have a book of devotion called *The Lady's Psalter*. It is the Psalms, in which the name of Jehovah, our Lord, is everywhere put out, and that of Our Lady put in. In this book, so awful for its daring impiety, the 84th Psalm begins, 'How amiable are thy tabernacles, O Lady of Hosts,' etc. Psalm 95 begins,—'O come, let us sing unto Our Lady: let us make a joyful noise to the Queen of our salvation;' and the 103rd Psalm, 'Praise the Virgin Mary, O my soul, and let all that is within me praise her holy name,' etc.

Her four and forty titles which are repeated by the priest one after the other in her Litany, and after each of which the people cry, 'Pray for us,' are given in a tract entitled, *The Protestant's Reasons for not worshipping Saints and Images*, published by the Religious Tract Society, and by the Irish Tract and Book Society, price 4d., or 2s. 4d. per 100. It is one of the Tracts of the Rev. George Hamilton, Rector of Killarmogh.

‡ 1. 'Loosen the sinner's bands, all evils drive away.'—*Hymn to the Virgin*.

2. 'Deliver us from all Dangers.'—*Litany of Our Lady*.

In a book, entitled *The Glories of Mary*, we read among many other the following blasphemies:—'My Queen, be my Advocate with Thy Son, whom I dare not approach.' 'Go to Mary; our salvation is in her hands.' 'Mary is our only city of refuge.' 'Mary is the only advocate of sinners.' 'Mary is the only hope of sinners.' 'In Mary finally we shall find life and eternal salvation.' 'No one is saved but through thee [Mary].'

A. Idolatry and blasphemy.

Q. As we read in their prayer-book such addresses as these, 'Thou art the only hope of sinners!'^{*} 'Through Thee, we hope for the pardon of offences, and in Thee, O most blessed One, is our expectation of reward,'[†] can the Romanists deny that they worship the Virgin Mary?

A. Not without adding falsehood to idolatry?[‡]

Q. If we worshipped the Virgin Mary or any other created being, what would be our reproach?

A. That of the Gentiles, of whom St. Paul wrote 'they did service, unto them which by nature are no gods' (Gal. iv. 8).

Q. From what Scripture do they justify their worship of the Virgin Mary?

A. That 'all generations' should 'call her blessed' (Luke, i. 48), or highly favoured.

Q. But what argument is that for worshipping a creature, and one that as a sinner rejoiced in God her Saviour?

A. None at all. The Jews might as well worship Jael, because it is written, 'Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent' (Judges, v. 24).

Q. Our Lord has pronounced the 'meek,' and 'the merciful,' and 'the pure in heart,' blessed (Matt. v. 7, 8); but are we to worship saints because the grace of God has thus magnified them?

A. Certainly not.

Q. Can you point to anything said by our Lord which discountenances the worship of the Virgin Mary, taught and practised by the Romanists?

A. When a certain woman, struck with the preaching of our Saviour, cried, 'Blessed is the womb that bare thee, and the paps which thou hast sucked' (Luke, xi. 27), Jesus did not say, she is blessed and ought to be worshipped. But he said, 'Yea, rather, blessed are they that hear the word of God, and keep it' (Luke, xi. 28; Matt. xii. 46-50).§

Q. From her being a fellow-worshipper with the Apostles, and from the words in which our Lord commended her as a poor widow† to the care of the disciple whom He loved, what do we learn?

A. That she could not be superior to the Apostle who, 'from that hour took her unto his own home,' to be her guardian and guide (John, xix. 25-27).'

Q. Can you prove from Scripture that any of the saints refused to be worshipped?

A. St. Peter would not suffer Cornelius to worship him, saying, 'Stand up, I myself also am a man' (Acts, x. 25, 26).

* Breviary.

† Breviary.

‡ Of St. Joscio, a Monk of the Monastery of St. Omer, who was canonized for his devotion to the Virgin Mary, we are told that his pious veneration for her was thus miraculously rewarded at his death. No sooner was he dead, than five roses of extraordinary sweetness grew out of his head, two out of his eyes, two out of his ears, and one out of his mouth; and upon every one of them was a letter of the Virgin Mary's name; so that the whole *MARIA* appeared.—*Calendar of Saints*.

§ Let John, ii. 1-11 be read. When they wanted wine, and Mary made it known to her son, His reply, 'Woman, what have I to do with thee?' is no encouragement to us to believe in her mediation, nor do we anywhere read that it was ever resorted to. This concise and simple narrative ought to silence those who advocate the mediation and intercession of Mary. In this miracle, 'Jesus manifested forth His glory, and His disciples believed on Him.' But wherein was Mary glorified? Yet the Romanists glory in her, as superior to Christ, and ascribe more honour and greater worship to their 'Lady' than they do to our Lord Jesus Christ.

(To be continued.)

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